ernment and spent much of his life as a wanderer, seeking to induce princes to adopt his standards. He also followed Confucius in teaching that government should be not by brute force but by the good example of the rulers. This he emphasized even more than did Confucius. There are scholars who insist that in some of his teachings he differed fundamentally from Confucius. He maintained, probably as a necessary corollary to his contention that a state would respond to worthy influence, that man is by nature good. Man's nature must, of course, be educated, hut this was to be by an environment made favorable by good-will, by music, by art, and by the kindly care of rulers. As a further corollary, Mencius would justify rebellion against hopelessly corrupt rulers, declaring that Heaven, hearing and seeing as the people hear and see, would remove its mandate from those against whom the people persistently complained. Much more than Confucius, Mencius was a caustic critic of the princes. He was emphatic in believing that the state must encourage the material welfare of men—in promoting the provision of food and clothing$_0$ His views are preserved to us in a book, *Meng Tzii Shu,* or the Book of Mencius, which seems to be a fairly authentic record of his teachings.

The other great figure of the Chou period who built upon the basis of Confucius was Hsiin K'uang, or Hsiin Tzu. He was probably a little more than thirty years younger than Mencius and his working life fell mostly in the third century B.C. Hsiin Tzii, also concerned for good government, but living in an age when violence was even more marked than in the times of Confucius and Mencius, contended that man is by nature bad. This

evil nature, however, he held to be indefinitely improvable. The change is to be wrought largely by educating men through self-effort, through practice, through acquired habit, through the regular and proper observance of ritual, through music, through the social customs come down from the past, through the example of worthy princes, and through laws. He deplored war and would have a prince win the allegiance of his enemy's people by his noble character rather than by arms. He glorified the state, which he would have enforce the right kind of education. The state, too, he wished to see achieve a balance between men's material wants —for food and clothing—which lead to strife, and the supply of